1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

411 [773] [774] **Weapons.**—The *Carajá* use bows and arrows (pls. 20, *bottom, left;* 21, *left* and *center*), and their mythology indicates aboriginal use of the spear thrower for hunting monkeys. Recently, they have used a spear thrower of the upper Xingú River type for sport.

323 **Pottery.**—Pottery vessels include several forms of plain ware (fig. 20).

SOCIAL AND POLITICAL ORGANIZATION

611 [428] The kinship structure may be described as double descent. Both lines are important, the greater emphasis falling on the mother's line, and both lines serve different functions. Village citizenship, adoption, and the closest affectional ties are reckoned in the mother's line. Moiety membership and the offices of chief, priest, and food-divider are patrilineally inherited.

621 622 [562] [177] The fundamental unit of social organization is the village. Every village has one or more ioló, children of chiefly line, designated by the chief for preferential treatment by the members of the village. The chief names the ioló who is to succeed him or, if he fails to do so, the village makes the choice at his death. Girls of chiefly line are similarly chosen for preferential treatment; each of them is known as the "hidden woman." There is some indication that women functioned as chiefs in former times, but today there is no woman chief. The chief has no coercive powers but directs the village by recognizing the will of the majority in such matters as the selection of camp and garden sites and the announcement of a move at change of season. His principal function is to act as peacemaker, and people readily submit to his adjudication. Because of the importance of religious ceremonials, the priest and the shaman frequently exercise more authority than the chief. When all three offices are vested in a single individual, his authority may be considerable, but it is kept in check by the right of a discontented person to move at any time to another village.

[756] [793] [692]

59 [571] [572] Within the village the important unit is the household. Residence being matrilocal, a household consists of sisters, their husbands, children, and the husbands of grown daughters. Marriage is restricted to one's own generation, the preferred mate being a cousin on the mother's side. There is no sanction but ridicule against wrong marriages, and there are many cases of cross-generational marriage. Marriage is predominantly monogamous, but a few instances of polygyny and one of polyandry were encountered. The avunculate is very important and involves many social and especially ceremonial duties. Cooperation in the household is close and in the village fairly close. In addition, villages are grouped together in ceremonial units, generally consisting of three or four neighboring villages, which celebrate important feasts jointly. This ceremonial unit acts as an insurance group when a village's crop fails or its fish supplies grow scarce. Beyond this, the only intervillage ties

[582] [626] [595] [604] 78 628 [476]

/46 cont./

551 wish to infer at the outset a marriage, formerly prescribed,
601 with the matrilateral female cross-cousin. One must remember,
[183] however, that the present state characterized by a great degree of freedom, in other words, by a degree of "information" or of greater entropy, is also found in the performance of ceremonies, such as in the narration of myths and legends, these expressions of the spiritual life of the Carajá which allow great freedom of variation around a principal theme stubbornly preserved. — Finally teknonymy guides the reciprocal terms of grandparents and grandchildren, so that the grandparents, designated according to their sex, reply by the same word, even if the grandchild is of the opposite sex.

561 Before finishing my article, I must quickly touch on the
554 last two columns of Murdock's attempt. The Carajá distinguish,
615 by speech and by ornaments, age grades. At the same time, an idea of stratification is outlined in the fact that political and religious roles are the heritage of only one of the three patrilineal groups with an endogamous tendency. It is tempting to think
[567] of the classes or castes of the Guaycurú /Guaicuru/, for example, and since there are reports which speak of temporary slaves, Murdock's information in this direction must be corrected (Ai, with a tendency towards Ci, instead of O; column 14). The
628 villages are politically autonomous, but the Carajá themselves
621 unite some villages in amphictyonies for the performance of
622 certain ceremonies. The hereditary succession of the chiefs
621 goes in the patrilineal line, a grandson being chosen as the candidate, or, if one is lacking, a granddaughter. Consequent-
[178] ly, there is a temporary matrilineal succession in the heart of the patrilineal group, for which there is reserved the role of the chief, who, incidentally, is on the way to complete disappearance (thus: Pp and m, for the Carajá themselves, Ap and m for the Javahé and Chambioá /Shambioa/; column 15).

121 You would not wish me to end on this melancholy note.
[178] I repeat: a people small in number and too little known, despite appearances, is in the process of losing at least its traditional aspect, which would have been fascinating for comparative sociology as well as for the history of the South American Indians.

/28 cont./

also hold for the relationships prevailing among the Karaya. The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/29 cont./

622 627 685 If a theft is reported to the chief, he calls upon the perpetrator, by loud proclamations in the middle of the village, to return the stolen goods. A response usually follows, and the object is simply put back in its place secretly, whereby the matter is settled.

Otherwise the chief has the right to have the huts searched. An object is taken away from a suspect as security until the corpus delicti is delivered. If the thief is found out, it is left to the victim to have himself indemnified.

622 If the chief does not fulfill his position or if the community cannot tolerate him for other reasons, he is simply deserted and another is chosen.

584 Marriage. The young man states his purpose to the parents of the chosen one; the latter ask their daughter for her consent. According to Couto Magelhães, a formal announcement is made 585 before the assembled community. Then the bridegroom hands over his weapons to the bride to keep and takes her to the house of one of his closest relatives, since, as a bachelor, he does not yet have one of his own. For four nights the two sleep on one mat, but separated by a wide intervening space, with no advances allowed. On the fifth day the bride is brought back to her father's house, where she hands the weapons back to the bridegroom. As a sign that he is capable of taking care of a family, the young man goes hunting for a few days and returns only with slain booty (1).

1. It is doubtful whether the test of strength by dragging a heavy block of palm wood, as is required among certain Gês tribes, also occurs among the Karaya.

A drinking bout, which the parents of the bride arrange, concludes the whole thing. Only then is the more intimate intercourse of the two spouses allowed (2). Then the erection of their own home follows.

833

2. Karayae cum mulieribus more indigenarum Australiae concumbent. Vir pedibus extensis humi sedet et mulierum supinam ante se jacentem

/187 cont./

101 Their neighbors are therefore the following:

In the south, Kayapó and Bororo, the latter known to the Karajá only by name.

/188/ In the west on the Rio das Mortes, the Chavánte, in Karajá: klĭ̆ũ̆gắ (kĭ̆lŏ̆gắ, kŭ̆lĭ̆gắ); on the Rio Tapirapé, the Tapirapé, ũ̆hṹ; from Santa Anna northward, the Kayapó, klã̆jã̆ú.

In the east, on the upper Tocantins, the Cherénte, ĭ̆nŏ̆lã́tŭ́; on the south end of Bananal, the so-called Canoeiros, tĭ̆ãbĕ̆gã́; in the middle of Bananal, the Šavajé, ĭ̆wă̆jé, (ĭ)ĭ̆ã̆(n)dĭ̆wă̆ndŭ́.

In the north, the Šambioá: ĭ̆ã̆mbĭ̆óã́.

Of the tribes with whom they were unacquainted, the dõbãĭ́ were mentioned on the Rio das Mortes in the east the ĭ̆ã̆wŭ̆ndă̆hṍ.

648 The Karajá live on a war footing with all these tribes, except for the related Šavajé and Šambioá; they show great fear [439] of all of them. They formerly carried on trade with the Tapirapé, but for five or six years the two tribes have avoided each other as a result of a feud which flared up between them because of the 619 kidnapping of women by the Karajá. The Karajá show great respect even before the two tribes related to them. This is prob- [162] ably due to the fact that the Šavajé and Šambioá live in a few large villages, whereas the Karajá are scattered in many small settlements, and that they therefore, unaccustomed to great crowds of people, are afraid of the imposing number of armed men. Apparently, fear of other tribes is customary among the Indians generally.

162 The tribe of the Karajá is at present divided into two hordes:
361 The north horde lives from the northern end of Bananal
622 Island to the Rio das Mortes in the following 14 fixed villages (from north to south) (1): village of the chief Wă̆lă̆tã́, Crĭ̆ŏ̆tĕ́,

1. By fixed villages I mean those that are again established in their particular district after each rainy season with the move to the river sandbanks again.

/188 cont./

[36] [162] [628] Tũmănăkũ (said to have died in September 1908), João III, Alfredo, Cyriãki-Cadete (Cyriãki moved to the mouth of the Tapirapé in September 1908), village on the mouth of the Tapirapé, village of the chief João II, José, Fõtũnă, Ilk, village on the Izabel Morro, Cadete João, village of the deceased Cincinati. The villages are divided into three groups and an [484] [622] [578] outlying settlement: Walata lives four days' journey (the days' journeys are calculated for the descent in a rowboat) below Crisote, since he is hostile to all the Karajá and therefore is duly feared by them; in the fall of 1908, however, there seems to have been a reconciliation between them. Crisote also lives somewhat isolated, namely, a full-day's journey below Tumanakũ. From Tumanakũ to José there is a string of villages; the average distance between them is a three hours' journey. Only the village on the mouth of the Tapirapé is a trip of four or five hours away from either of the two neighboring villages. Between José and Fotuna there is a distance of one and a half days' journey; then the villages again follow at shorter distances.

[622] A branch of the north horde is the Karajá village of Chief Kŏrŭmărẽ along the river on Bananal, located a day's march to the east from the village of José. /Pl. 38 appears here./

[36] [162] [103] /189/ The south horde lives from the Rio Crixá to the Rio Vermelho in eight fixed settlements: on the Lago Luiz Alves, below and above the Rio Crixá, on the Lago de Café, in São José (ãũwĩ), just above São José (hõlẽnẽkă), just below the Rio de Peixe (šĩšă), on the mouth of the Rio Vermelho above Leopoldina (šĩšămãdõ). These villages, too, are divided into [484] several groups: three villages lie on the Rio Crixá at a distance of about three to four hours' travel apart. The village on the Lago de Café is midway between Rio Crixá and São José and is [103] about four to six hours of travel in distance from the two. Near [484] São José there are two villages: šĩšă is one and a half days' journey away; šĩšămãdõ is two and a half days' journey from [621] šĩšă. šĩšămãdõ is an outlying settlement that has existed for

[TEXT Continues on P. 62]

/191 cont./

175 The first village on an island opposite Chicas (probably identical
361 with Schischá) with two houses, the /192/ second village on a sandbank opposite São José with four houses, another village on the mouth of the Rio Crixá under the chief Pedro Manco.

The accounts of Coudreau in 1896/97 for the south horde, about whom he reports only information given to him, are even more inexact than for the north horde. He mentions two villages [162] for the rainy season: one near São José with eleven houses and 60 inhabitants, the other near Schischá with 17 houses and 40 [221] inhabitants. The large number of houses and inhabitants shows how the Indians gather together in a few larger villages during the rainy season. This shows, however, that the south horde was already strengthened.

361 In 1908 I myself found the first village near Leopoldina, the [162] second near Schischá, the third above, the fourth in São José (a house occupied by Indians), the fifth on the Lago de Café, the sixth above, the seventh below the mouth of the Rio Crixá, the eighth on the Lago de Luiz Alves: altogether, 19 houses and 148 inhabitants.

173 According to stories of the Indians of the south horde, the
167 first Karajá here, those of São José, were supposed to have come
[222] from the north. The first chief who immigrated here was mãnẽkõkõ. He found the land uninhabited. When he died, the Indians continued to live here under another chief, Xavier. Among his people there was kũlĩ, the chief of village 3. kũlĩ seems to be about 60 years old. I do not know whether he was born here. At any rate, the immigration took place before his time, in other words, in about the first half of the nineteenth century. According to [361] the Indians, sisã consisted of one hut 20-30 years ago; later several Indians from the north moved in. The village near Leopoldina is said to have been founded about five years ago; the people formerly lived in ãndãlãbẽ (on the Rio das Mortes, or the Barreira de Izabel Velha, or near Izabel do Morro).

/198 cont./

513 head high when sleeping. When they sleep in the open in the sand, they hollow out a pit for their bodies, put a mat over it and themselves on top of that, but in such a way that the head lies on the elevated edge of the pit; they cover themselves with the rest of the mat. It is very agreeable to sleep in this fashion, /199/ as I discovered for myself. In contrast to this, however, I also saw them lying flat on the level floor in the houses, without elevating their heads at all.

293 For fanning cool air and to drive away mosquitoes during the midday rest, plaited, patterned fans (kōlĭ; Pl. 21, Ill. 2) made of palm leaves are used.

352 532 [622] Seats are provided only for chiefs. They are the stool in animal form carved out of one piece of wood: the seat runs out on either side into a head that bears mother-of-pearl eyes with wax pupils; tassels of red-yellow parrot feathers are hung in the ear holes. The mother-of-pearl eyes are cut round on a stone and then glued on with wax. Finally, the entire stool is colored black with genipap coloring, which is applied with the palm of the hand. These stools are called kŏlĭšŭ, the feather tassels kōlĭšŭlăbĕdŏsĭ. The stools are said to represent an arara (Pl. 19, Ill. 1a and b).

516 Ordinarily the Indians sit on the mats with their legs crossed under them, hand on hip, or they squat on the ground (Pl. 12, Ill. 1; Pl. 38, Ill. 1).

353 Usually no arrangement for the storing of ornaments, articles of clothing, implements, and weapons is found in the huts. Small things are stuck into the roof /Ill. 23 appears here/ or hung on [411] the posts. Bows, arrows, and lances usually lie along the side walls [415] on the floor or lean in a corner. For the rest, baskets, gourd vessels, and pots hang, stand, and lie around everywhere in the house, some of them filled with other household equipment. In [359] only two houses, in Village 6 and in Schischá, did I see along the wall stands made out of two forked sticks on which bows and arrows were placed (Ill. 23). They, too, seem to go back to Šavajé influence, for the Šavajé in Schischá used such stands.

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 [252] The houses are merely living and sleeping houses; cooking is done outside.

[202] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] [203] [207] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [209] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 473 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text continues on P. 84]

/219 cont./

304 881 the two circles drawn with black color on small children. In the case of boys, the time is determined according to when, after the last cropping, the hair reaches down to the tip of the nose in front and to the shoulders in back.

304 463 The tattooing is done by special persons who own stamps and stone knives and are called wairădŭ. There was only one such person in the south horde (in Village 6), whereas in the north horde there were several (for example, Ilk in Village 13). They are paid for this operation. No ceremonies of any kind are said to take place, and the children are not always tattooed together, but also singly on occasion, whenever one happens to be able to get hold of the master.

304 [622] The chief's tattooing, which is characteristic of chiefs and their wives, consists of vertical black strokes between the lower lip and the lower edge of the face, which are arranged side by side in one or sometimes also in two lines, one above the other (Ill. 53 a, b). According to Kuriăr, this tattooing is supposed to be peculiar to women. Even girls are said to have such lines of blue dots on the chin, which is supposed to be regarded as very beautiful. I never observed this last phenomenon, however.

515 /220/ e) Body care. The Indians bathe a great deal; usually they take a bath early in the morning, and even during the day they plunge into the water whenever they feel like it, in most cases probably to cool off by means of the subsequent evaporation of the water in drying.

515 824 388 Two plant products serve as soap in washing; first, a bark (ŭăbăkă = sabão do matto), from which one scrapes off a little, /Ills. 54-57 appear here/, rubs this in water, and washes himself with the lather thus produced; then there is a tree bast (dŏŭ) which is also used as soap for cleansing.

302 824 The rubbing of the body, the arms, and especially the hair with the fragrant resin (ăndĭlă) of the almecegeira (Hedwigia balsamifera), which is ordinarily stored in gourds, is very popular.

/226 cont./

*301 In the case of the ankle bands the upper edge, in the case of the calf bands the lower edge, is somewhat wider than the other one. The small circumference of the calf and ankle bands is noteworthy. In the case of a 16-year-old girl the circumference of the calf band is 24 centimeters, that of the ankle band, 17 centimeters; in the case of a young man, that of the calf band, 29 centimeters.

*301 286 [602] Both bands are crocheted by women directly onto the leg of the wearer. The person concerned lies on a mat on the ground, the head put on /227/ a bundle; a rolled-up net covering is pushed under his knees. A woman related to him crochets the bands out of white cotton thread on each leg; only after they are finished are they colored red.

The bands are put on soon after birth. If they become too tight, they are cut and replaced by new ones. In the meantime people often walk around without the bands. To cut them off, they insert a small stick between the band and the leg, so as not to injure themselves with the knife, which, because of the strong, firm netting, must be pressed quite hard to cut through it.

Boys remove their ankle bands at an early age; girls wear them constantly until marriage, when the two sexes cut off each other's calf and ankle bands. Widowed persons put the calf bands on again.

*301 [554] [622] [824] Ornamentation as a sign of rank scarcely exists; at any rate I did not see anything of the sort. Kuriší, however, said that chiefs' wives wear a necklace of chains made of Thevetia fruits (mālǎní). The chains are arranged vertically on two threads, which are tied at the back of the neck, in such a way that the chains increase in length in front and extend down the body to the navel.

C. Other Ornamentation.

All the other ornaments are limited to unmarried persons (children and young people) and are worn only occasionally.

/246 cont./

222 [237] [434] the wax (tăbōlă)[1] is stored in large lumps; it constitutes one of their most important gluing and packing mediums and as such is everywhere offered in quantities by the women to passing boats. The chief gathering period of the honey seems to commence in October.

224 [221] While the gathering of these foods is bound to specific seasons and requires journeys often weeks long, in order to collect large amounts, the daily animal food is obtained in short expeditions from the villages by means of all kinds of traps.

[433] [226] It should be noted that the hunting of birds and land animals is completely overshadowed by fishing. In general, of course, the land is poor in animals as compared to the water. There is only a little big game to be hunted: red deer (bŏlōlă), roe, tapirs [(k)ōlĭ], monkeys (1), wild pigs (ĭsă), and possibly

[237] [262] 1. Howling monkeys are shot only for the bones, which are used for arrow points, lip plugs, and arrows, but not for food.

also /247/ jaguars (ănlōă); smaller animals are more frequent, but very shy and difficult to hunt (agouti, tsŭsŏ; capybara, hūă, etc.).
223 The choice of birds is likewise not very large. Above all, gallinaceous birds (jacu, bĕdjŭă; mutum, etc.) and pigeons, as well as ducks (hăăkŏlĭnĭ, hĕdaŭlĕ, dōălăĭă) and divers, come into
262 consideration. I was unable to find out whether they eat ostriches, or how they feel about lizards, crocodiles, and boa constrictors, which Königswald reports are eaten. The small choice of game animals is even more restricted by all kinds of so-called food prohibitions. Thus, this person will not eat this animal, and that person that one. Some animals are generally not eaten, though
224 they could furnish a great deal of meat. Hunting only plays a secondary role in the economy of these Indians.

For wild game they set out individually or in company; wild pigs in particular are always hunted in company. It is
●[222] strange that the chief never goes along on the hunt, though he does engage in fishing. Only large animals are hunted; the young ones are allowed to run away.

[1] [i.e., bee's wax --Analyst]

/247 cont./

224 411 Hunting weapons are bows and arrows, lances, and possibly also clubs for wild pigs. The lance (dõnõlĭ) is used in hunting for jaguars (see under "Weapons" /see p. 192/, Ill. 126). The bunches of feathers are said to confuse the leaping animal, so that the thrust can be made more confidently. The arrows differ according to the type of game; for big game one uses either arrows with a flat or many-sided wooden point, which sometimes has small barbs cut into it (ũõhũ, about 150 centimeters long), or arrows with flat or rounded bamboo blade points (ũõhũ, ŭăză, 224 diũãdă; Ills. 113, 114). Nets and traps are unknown for game hunting. Fish otters are lured with fire and then beaten to death with a wooden stick. Königswald states that in the dry season grassy meadows are set afire so that the game, fleeing in large numbers before the fire, may be easily killed. I often saw such grass fires; my Indians and even the Brazilians liked to set them. When asked the reason, both explained in agreement that the subsequent greenery sprouting anew would attract the game, so that when they passed by there afterwards they would find the game localized on such burned areas and would therefore have easy and certain hunting.

●[622] The booty is brought to the village and, if abundant, is cut up by the warriors and distributed among the inhabitants by the chief.

223 411 They likewise go bird hunting with bow and arrow. They use either deadly arrows (mālŏl), the points of which consist of the sharpened end of a cane shaft (Ill. 163), or arrows which merely stun the bird with their thick end, so that the feathers are protected from blood. The thickening at the end consists either of a lump of wax or of the cut root-end of the cane that forms the shaft. Such arrows are called lālŭĕlĕ (see "Children's Toys"/see pp. 241-244/, Ill. 164).

223 They also have traps for birds (dõhĕdŭ or bŭdõlĕkŭ); ground manioc and maize are used as bait. I saw such a trap near Village 18 of the north horde, about 500 meters away from the houses, /248/ set up on the sandbank (Plate 54, Ill. 2). It consisted of bamboo rods which were placed on top of one another quadrilaterally, so that each square was smaller than the one below it,

/320 cont./

648 Of course, it is not only the Karajá who abduct women from the enemy; they are exploited in the same manner by the latter.

727 /321/ Slain enemies are left lying. I was unable to find out anything about anthropophagy. Wounded fellow-tribesmen are brought back to the village and treated by the doctor. Captured women and children are used as work slaves; captured boys who do not wish to work are exposed, if they do not themselves run away. In both cases they probably face destruction.

The owner in question (their captor) benefits by the work of the war captives. In return, he gives them food and clothing.

727 Women war captives are also used as village prostitutes. In ex-
548 change for the payment of an arrow they are put at the disposal of the young men of the village as well as of other villages. A permanent claim is acquired by the payment of a net covering to the owner. At present the Karajá have only Tapirapé women as prostitutes; altogether I met only five such women and maidens among them, as well as two small boys. Šavajé women are also supposed to play this role occasionally; these are not abducted women, however, but women who, on trade expeditions, joined the Karajá or were banished because of offenses with them (?). One instance which I am able to explain to myself only in this manner occurred during my visit among the Šavajé, where an obviously pregnant Šavajé girl was handed over to my Karajá to be taken along to their villages.

622 The Karajá are led by chiefs (ǐdjāŏ, dērĭdŏ, ĭtrĭ). As external insignia they wear the chin tattooing, their wives the large Thevetia neck ornament (see above /see pp. 110 and 122/). Otherwise they have no distinguishing mark of any kind; "one recognizes them by their dignified behavior," Kuriší said.

The duties of the chief are the following: He determines and supervises the work in the plantings, the mask festivals and the preparation for them (making the dance masks); he keeps order in the village, settles disputes, decides cases, and supports the poor, widows, and orphans. He determines the fishing and trade expeditions; he decides on expeditions of war. Moreover, he shelters strangers in his house and provides for them,

/321 cont./
622 and represents the village before the strangers. He performs these duties personally, without an intermediary. He does not announce his orders in men's councils (such institutions are lacking), but goes from house to house. He transmits announcements to other villages by messengers, who, however, are not further legitimatized.

622 621 His power, however, is only a limited one; it rests entirely on the good will of the villagers. If they are dissatisfied with him for any reason, they simply move away and leave him alone. Souza Villa Real already reported such a case in 1792 (1). On a

1. Rev. trim. 11, 1848, p. 416.

trip by way of the east arm, on a sandbank five days below the northern end of Bananal Island, he met Indians who said that they had migrated from their village because of disputes with their chief, whom they regarded as an evil sorcerer.

/322/ In former times there seem to have been quite a number of tribal chiefs. In 1908 only four chiefs were named (1),

1. In 1792 Souza Villa Real also mentions only four chiefs of the Karajahi, but only from hearsay; Rev. trim. 11 (1848), p. 432.

whereas quite a number of villages were without chiefs (see succession /see pp. 266 - 267/). The southernmost chief was Fotuna in Village No. 14, the rest were Cyriãki in Village 18, Tumanakú in Village 21, and Crisote in Village 22. It appears that their power is, in the first place, limited to the village
628 concerned. The young people of other villages, however, also seem to gather around them; at any rate, in the villages with chiefs I regularly came across an unusually large number of young men. My Karajá rowers also willingly obeyed the com-
624 191 mands of these chiefs. The men from the individual villages who were called capitão by the Brazilian boatmen are not Indian chiefs,

/322 cont./

624 but mostly men who understand a little Brazilian and, as a result,
191 act as intermediaries in dealings with the boatmen (for example, Ilk).

• 622 During my stay at the mouth of the Tapirapé I observed
571 that there may also be rivalry between chiefs. On the downstream journey, in Village No. 18, I met two chiefs, the good-natured old tribal chief Cyriãki and a so-called capitão, the energetic, feared Chico Cadete. Of the two, Cyriaki had the more dignified bearing, though he had no following in the village; Cadete ruled there absolutely, so that Cyriãki was left entirely in the background. On the upstream journey I met the
[1939] village in the act of undertaking a trading expedition to Santa Maria. When I returned from my navigation of the Tapirapé, I found Cyriãki in the village on the mouth of the Tapirapé. He had moved from Village 18 on account of disputes with Cadete and had settled here in Village 17.

622 The privileges enjoyed by the chiefs for their administration of office are the following: They do not work in the plantings; they do not hunt, and they fish only for tokunaré, pintado, and pirarucu, besides tartaruga and tracajá. They are not subject to any restrictions in diet. They may have several wives, who live together in their houses; there is no chief wife. Their houses are built by the villagers; they are sometimes larger and higher than the other houses.

[562] If the chief is absent, he entrusts the leadership to his wife his son also seems to represent him frequently.

The chief is educated for his position from infancy on. After an ablution with hot water, he lives for four years shut in a special hut; here he learns from his father the dances and dance songs, the administration of justice, and whatever else is necessary for his office. He may already pronounce decisions, which are announced through his father. In return he is given arrows, stones for lip plugs, and similar things as gifts. The apprenticeship ends with a large festival.

[562] The chief's successor is his son. If he only has daughters, one of them becomes chief (hãuẽkẽ, dẽrõdĩ). If she marries,

/322 cont./

622 the honor remains with her; /323/ it does not pass on to her husband. If the chief has no descendants, the village remains without a head; the only thing to be done then is to train a boy from infancy on for this office. Then the men of the village deliberate, choose a child, go to its mother and ask her whether she will permit her child to become chief. If she gives her consent, the boy is trained for his office, apparently by his father. Thus, for example, the chief of Village 7 had died long ago. His son's name was Cadete; he had three daughters and a son. The son died prematurely, the daughters did not wish to accept the rule; hence there was no chief in this village. "One would first have to be trained for this."

609 [624] Strangers are received and given hospitality by the chief. Good form demands that the stranger receive all kinds of gifts (coconuts, honey, batatas, pots, mats, etc.), in the expectation that he will give lavishly in return. In my camp near the villages I was never alone; rather, there was uninterruptedly, day and night, a watch of two or three youths, sometimes even several, present in the camp. At night they slept beside the fire. Apparently this precaution arose out of a mistrust of strangers. Now, however, the placing of the watch by the very Indians who still observe the old forms is regarded as an honor accorded the strangers, and the honor is particularly great if the chief himself spends the night in the camp of the stranger.

421 Legal affairs. Personal property is already very highly developed. As such they regard: house and boat (both belonging to the woman), weapons, implements, ornaments, and articles of clothing. The food from the plantings is family property; large booty from hunting and fishing is distributed to the entire village. Even small children have their ornaments and toys as property. Only the specific owner decides whether to sell, if it is a child, its parents, usually the mother. Outsiders never interfere in the personal affairs of others.

685 Property violations seldom occur. As far as I was concerned, I observed an attempted theft only once. Thefts seem to extend essentially to produce from the plantings and apparently do not remain concealed for long.

/323 cont./

685 627 remain concealed for long. The injured person complains to the chief; he sends him to the thief with the instruction to demand compensation from him. If the thief refuses, however, the injured one again complains to the chief and may, if the latter agrees, start a "fight" with the former, in other words, demand his rights by force.

682 627 Murders seem to occur, though seldom. The custom of blood vengeance prevails: the relatives of the slain one pursue the murderer everywhere, even into other villages, until they have slain him.

689 Social life. Objectionable elements (boasters, gossipers, quarrelsome persons) are on occasion flogged. Thus, my camarada Pedro II in Village 17 is said to get a beating almost weekly on account of his incredible boasting.

/324/ Malicious elements who, with their quarreling, never leave the village in peace are finally, as Kurišť reported, killed by the others at the command of the chief; their relatives then have no right to take blood vengeance.

565 There are no class distinctions. Women and children captured in war serve as slaves of sorts. On the other hand, there are differences in wealth; there are rich and poor people. "The rich man has everything, axes, knives, pots; the poor one has nothing. He goes to the rich one and says: Give me a pot, an ax. The rich man must give it to him." (Kurišť.)

•[622] The chiefs in particular are regarded as rich, and they, indeed, must share their surplus of goods with the poor. Ilk in Village 13 and Crisote in Village 22 were regarded as especially [184] rich. The Indians of the south horde are regarded as poor, and they are in comparison with the north horde, which, in turn, is to be designated as poor in relation to the Šavajé.

609 576 Forms of greeting. If someone comes into a strange village, he remains, with bowed head, in the boat (sta sem vergonha, that is, without shame, as the Indians erroneously said, instead of com v., that is, full of shame) until the others come, greet him, and invite him to come along to the village. Only then do they go on land. This custom was observed in particular among the

/325 cont./

584 and the suitor must also work for the father-in-law (?). During the engagement, the bridegroom, along with the young men, builds the house. This subsequently becomes the property of the woman, who, after the wedding, pays off the builders. The bride, however, apparently provides the furnishings, the sleeping mats, pots, etc.

585 I obtained only unclear reports about the wedding ceremony. Thus, the grandfather is said to carry the bridegroom, painted and adorned, into the house of the bride and back again. The suitor, accompanied by the young men, fetches the woman and leads her into the new house. There they cut off each other's leg bands and remove their arm cuffs for the duration of the marriage. According to another statement, however, the bride cuts off the calf bands of the man; the mother of the man, however, those of the bride. The bridal journey takes place without luggage. Only after the couple have arrived in the house does the husband have the property of the bride brought and take charge of them.

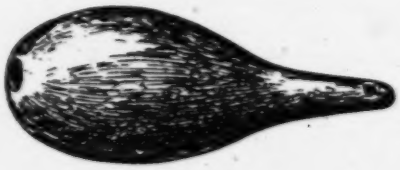
595 [621] In general the Karajá have only one wife at a time; only the chief may have simultaneously several wives who live together in his house. As has been said above, there is no chief wife, but many quarrels are said to take place among them. When the wife grows old, the husband may send her away and marry a second, younger woman. This is based on the fact that only the older girls are left over for the young men, and that, when these grow too old, they then turn to the young girls.

593 562 The position of the wife is very good. The house, the furnishings, and the boat belong to her; the husband simply lives with her. She also gives her opinion in all matters. The husband takes on all the hard work: laying out the plantings, carrying the harvest home, hunting and fishing. The wife must do the lighter work in connection with planting and harvesting and take care of the housekeeping. The two are seldom idle. The men do not

589 like to do the heavy work. At any rate, the young men, for fear of it, do not want to marry and postpone marriage as long as possible, misled, chiefly, by a few old bachelors. The carefree bachelor's life is, of course, free of all work; one does only what

/365 cont./

534 11. Musical instruments are also very rare among the Šavajé. I did not see flutes with gourd resonance; on the other hand, there were flutes made of gourds themselves. The bottle-shaped gourd has a round opening on the broad end, a rectangular one laterally on the narrow end (Ill. 208). This flute is called ǎdjūlōnǎ. The other flute, also called lōkŭ, consists of a long gourd open on both sides. On one opening there are traces of wax, as though a special mouthpiece had



Ill. 208.
Gourd flute.

been attached there. Perhaps a taquara flute had been attached there, as is customary among the Kayapó. Whistles made of leaf plaiting with a reed are also present here (dūlĕhĕ). The chief instrument among the Šavajé, too, is the gourd rattle (wā̆lŭ), which was usually undecorated. Only one specimen bears a few feathers on the upper handle end.

[184] In their artistic activity the Šavajé follow in the footsteps of the Karajá. In this connection I refer to my article: "Die Kunst der Karajáindianer /The Art of the Caraja Indians/."

●622 123 12. Political and Social. The chief seems to play a considerable role among the Šavajé. In the village that I visited there was none; a man who was probably appointed for this instance represented his office. He put me up in his house, along with my men. He remained by my side the whole time. In purchases he acted as intermediary, finally led me through all the houses, told the people my wishes, and helped to determine the purchase price. When we left the village, he accompanied us across the lake and several hundred meters farther into the campo before he took his leave.

574 The reception ceremony was strange. Even before arriving in the village, my Karajá had made themselves a black band across the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

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"Monkey."
"What are you going to do with him?"
"Eat him—me like him much." [224]
"How did you catch him?"
"Me shoot him with an arrow."

Continuing our voyage at dawn, we encountered before 609
noon another cluster of Karayá huts on a sand island. Before [361]
we could get to shore, the natives ran out into the water [439]
to meet us, and surrounding our canoes, eagerly offered us balls of black beeswax and pottery in trade for what they supposed we had. It was amusing to see a Karayá couple trying to make a trade with our only woman voyager for a man's gauze undershirt. I could not but think of how the poor savage would appear with only that shirt on. He wanted it, [291] he motioned, to shield himself from the cold at night, and from the flies by day.

We passed the next night at another group of huts on [361] the sand. These Karayá who were very cordial, were expecting us for the news of our approach had preceded us; so they gave us a royal welcome. The *mayor of the city*— [422] the chief of the local horde—appeared arrayed in a complete [292] suit of civilian's clothes, consisting of white linen trousers and vest, black coat and hat. These he wore merely as decorations, not as a covering, for these people consider themselves fully and properly dressed without any such apparel. It was a remarkable sight indeed to us to descry in the gloaming, as we approached the land, what appeared to be a well-dressed representative of advanced civilization entirely alone in a remote, howling wilderness, surrounded by nude and painted savages. He had obtained these garments somewhere from a trading boat. We were escorted in state to a large hut [526] where were assembled all the human inhabitants of the island; and after the reception, we witnessed the wrestling game of which the Karayá are very fond, which will be described fully in future pages.

The same night, as I was sleeping soundly in the open 123 air in my hammock, which was swung between two stakes

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

621 496 the Incas, and is met with to-day in Russia and elsewhere. The hunting and fishing is participated in by all the men at the same time, and the proceeds of the day's chase are lumped together, then divided proportionately to all the families of the village; and those who have had "no luck" share equally with those who have been successful. To-day, they all go hunting at the command of their chief; to-morrow, they fish in the same way; and the next day, they all work on the village plantation. But in every case, the combined results of their efforts are divided equally according to the mouths
● 622 to be filled. All the doings of the village are directed by the chief. He holds in trust all the property of the local horde,
[597] and is supported by the community. Consequently, it is his duty to adopt all the orphans of the village, including the sons of warriors who fall in battle. It is not necessary, however, that he should excel in military skill. There are other qualifications that are considered more essential and of far more practical every-day value to one who would succeed as a chief. He must have sufficient experience, energy and diplomatic skill to enable him to deal harmoniously and successfully with civilized men. Therefore, a man who did not originally belong to the tribe but was adopted into it from some other, may become chief if he should excel in these particulars. He lays out all the work, plans the hunting and fishing expeditions, indicates the camping places and selects the ground to be planted. When the forest covering the land to be tilled has been cut down, allowed to dry and then burned, he stakes out the plot for each family composing the
627 628 village. He has also a very important duty to perform as a sort of justice of the peace, and in enforcing the tribal laws. If two men quarrel, he adjusts the difference; while his wife adjusts differences between the women. He must also bring all culprits to justice, though he is not allowed to execute the sentence of the law. Custom demands that this shall be done by the wronged person. Murder and personal injury is avenged immediately, and without much ceremony, by the relatives of the victim. When the chief is informed of a rob-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

When the chief is informed of a rob-
bery, he at once steps just outside of his domicile, and in a 622
stentorian voice that can be clearly heard by every person in 627
the encampment, demands of the thief, whoever he may be, 685
that the stolen articles be returned immediately. Usually, this has the desired effect; the stolen objects are secretly deposited in the place from which they were taken, and the affair is closed. If the articles are not returned, the chief is empowered to institute a search. If suspicion should fall upon a certain individual, the plaintiff may take from him any object he desires, to be held as security until the return of the stolen goods. If the culprit is discovered, his victim is expected to see to it that he is abundantly reimbursed for any loss suffered. If a chief should prove incompetent, or the people 622
cannot get along harmoniously with him, they simply ignore him and choose another.